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*V.W. Bro. Walter Vaughan Morgan, Past Grand Treasurer,
Treasurer of Christ's Hospital,
Who is next in rotation for election as Lord Mayor of London.*

United Grand Lodge of England.

THE September Quarterly Communication of Grand Lodge took place on the 6th instant, and the attendance was unusually large. The Hon. Mr. Justice Bucknill, Provincial Grand Master for Surrey, presided and was supported by R.W. Bro. W. H. Anderson, District Grand Master for North China, as Deputy Grand Master, while R.W. Bro. Robert Grey, Past Grand Warden, acted as Past Grand Master.

The usual resolution, that the minutes of the last quarterly communication be taken as read, was moved, but before being put Bro. Robert G. Palmer, P.M., moved that so much of the minutes as related to the Viceroy of India's Earthquake Relief Fund be read. This having been seconded, Bro. William Lake, Assistant Grand Secretary, read that portion.

Bro. R. G. Palmer moved that as it was not quite a record of the proceedings, it be amended, and asked to be permitted to read a few letters upon the subject which he had written to the M.W. Pro Grand Master, together with the replies he had received from Earl Amherst.

The Acting Grand Master asked if the object in reading these letters was to propose that so much of the minutes as has been read be not confirmed?

Bro. R. G. Palmer replied that it was simply the words "with the permission of Grand Lodge," which should be added.

The amendment was agreed to.

The nominations for the office of Grand Treasurer were then made, particulars of which, with a full statement of their Masonic careers, will be found in another column.

The report of the Board of Benevolence for the months of June, July and August, was, on the motion of V.W. Bro. James Henry Matthews, President, taken as read, and ordered to be received and entered on the Minutes, and the recommendations contained therein were confirmed.

The report of the Board of General Purposes was taken as read.

V.W. Bro. John Strachan, K.C., Grand Registrar: Most Worshipful Grand Master in the Chair, arising out of the report there is one passage to which I might refer. It states, "The Board, in reporting the result of this conference to Grand Lodge, would recommend that the resolutions be adopted by the United Grand Lodge of England, and that such adoption be notified to the Grand Lodges of Ireland and Scotland." In moving that that recommendation be adopted by Grand Lodge, I would point out that at the conference there were five representatives of the Grand Lodge of England, five of the Grand Lodge of Scotland and only two of the Grand Lodge of Ireland. The representatives were unanimous with regard to all the questions which we ultimately recommend to this Grand Lodge, except that the Irish representatives thought that they were instructed by their Grand Lodge that a bare majority of Warrants of Lodges would be sufficient to ensure a recognition. It was pointed out to them that a bare majority would not ensure that stability that is necessary; that if we found there were two-thirds of the Lodges, that would certainly be a better guarantee for the proposed Grand Lodge. They were very much impressed by that, but they said they had not the authority of their Grand Lodge at that time to agree to it, so that it must be taken that that recommendation comes by a vote of the English and Scotch brethren. The Irish brethren will hold their Grand Lodge shortly, and the representatives said they would place before their Grand Lodge those views which had been unanimously forced upon them by the representatives of England and Scotland, including the Pro Grand Master of England and the Grand Master Mason of Scotland. I thought it advisable to mention that, as our Pro Grand Master would wish this explanation to be given in Grand Lodge so that you should

know the precise position of affairs before any expression of opinion is asked. Subject to that, I ask this Grand Lodge to adopt those resolutions, and that such adoption be notified to the Grand Lodges of Ireland and Scotland. After that there will be another motion.

The motion was seconded by V.W. Bro. Frank Richardson.

W. Bro. William Farquharson Lamont, P.A.G.D. of Ceremonies: Most Worshipful Grand Master in the chair, as a P.M. of two Australian lodges for over twenty years, and still a subscribing member to one of those lodges, I trust I may be considered qualified and entitled to say a few words in support of the resolution now before Grand Lodge. Many of us now and again display a very considerable amount of wisdom after the event has happened, and I have no hesitation in saying, all the same, that had these very salutary regulations—this alliance between the three British Grand Lodges—been in force many years ago, much of the strife—and I will add, the injustice of those times which have gone by—would have been avoided. Of course, I am now referring to Clause 3 of these Resolutions. I do not know—in fact, I have not the remotest idea—who the brother is who suggested or conceived this very happy idea, but I have no doubt whatever, that he, who ever he is, has gained the warmest commendations of every brother, whether in England or abroad. I have much pleasure, Most Worshipful Grand Master in the Chair, in supporting the resolution now before Grand Lodge.

The resolution was put and carried.

V.W. Bro. John Strachan, K.C.: Most Worshipful Grand Master in the chair, that motion having been adopted by Grand Lodge, I now beg to move that "the Most Worshipful Grand Master be respectfully requested to sign the agreement on behalf of Grand Lodge."

The resolution, having been seconded by V.W. Bro. Frank Richardson, was put and carried unanimously.

V.W. Bro. John Strachan, K.C.: Most Worshipful Grand Master in the Chair, as there are many matters here reported to Grand Lodge for the information of Grand Lodge and no resolution submitted, inasmuch as many of the matters are not yet concluded, I beg to move now that the whole of this report be adopted by Grand Lodge in order to show its approval of what the Board has been doing on the behalf of, and in the name of Grand Lodge. I would like a formal resolution that the whole report be adopted.

The proposition was seconded by W. Bro. Robert Manuel and put and carried unanimously.

An appeal which appeared on the agenda paper was postponed.

Grand Lodge was closed in form, and with solemn prayer.

At the regular meeting of the St. John's Chapter, No. 70 held on the 24th August, at the Freemasons' Hall, Plymouth, the opportunity was taken of presenting the chapter with the warrant granted by Supreme Grand Chapter acknowledging the continuous working of the chapter for over one hundred years. The presentation was made by Ex. Comp. F. B. Westlake, 2nd Grand Principal, G. Std. Br. (England), and under ordinary circumstances would have been received by Ex. Comp. Sholto Hare, Prov. G. Std. Br. (Cornwall) the 3rd Principal of the Chapter, but owing to illness he was unable to be present, and it was accordingly handed to Ex. Comp. W. H. Treasure, who suitably acknowledged it, and the kindly references of Ex. Comp. Westlake to the chapter. Subsequently Ex. Comp. J. Jacobs presented the chapter with certain regalia for use in the ceremonies, to commemorate the auspicious event. The principals for the ensuing year were elected.

Election of Grand Treasurer.

THE nomination of candidates for the office of Grand Treasurer, 1905-6, took place at the September communication of Grand Lodge. There were three candidates, and in describing their qualifications we cannot do better than quote the statements made by their respective nominators.

W. Bro. William Goodacre (Past Grand Sword Bearer, Prov. Grand Secretary, West Lancashire) said: I have the privilege of placing before this Grand Lodge the name of a brother from the Province of West Lancashire. In accordance with the general understanding of late years it appears to have been the custom to nominate a brother from a London lodge one year, and another year one belonging to a

on that) he is a liberal supporter of the Hospitals and other local Charities, a Governor of the Bluecoat Hospital, and Treasurer of the Infirmary for Children. I know of no brother in the Provinces who would better adorn the position of Grand Treasurer, nor who more richly deserves the support of the brethren, therefore I have much pleasure in nominating Bro. Winsloe for that office.

W. Bro. Albion George Collins, P.M. 2041 said: I have much pleasure in nominating for the office of Grand Treasurer, Bro. Augustus Alfred Frigout, P.M., P.Z. He is 53 years of age, and a Company's Secretary, residing at 43, Wickham Road, Brockley, S.E. He is a brother whose Masonic career eminently qualifies him as a candidate for this honourable and important post. Bro. Frigout was initiated in the Lodge of Amity, No. 171, in May, 1883, afterwards serving the regular offices and becoming W.M. He joined the West Kent Volunteer Lodge, No. 2041, wherein he also served the regular offices up to and including that of W.M. He is also P.P.G. Supt. of Works (Kent). He joined the Excelsior Lodge, No. 1155, in 1888. He was founder and first S.W. of the Kentish Lodge, No. 3021, and is at present its W.M. He was exalted into Royal Arch Masonry in the Robert Burns Chapter, No. 25, and has twice occupied the position of M.E.Z. He now holds office as H. in No. 25. He was founder and first Z. of the Excelsior Chapter, No. 1155, and is its present Treasurer. He is still a full subscribing and



BRO. L. S. WINSLOE.

lodge outside the home circuit. Bro. Attenborough, the present Grand Treasurer, would have made the proposition which I have been asked to take up, but he is out of town, and I received a telegram from him this morning asking me to take up the nomination of Bro. Winsloe on his behalf. Bro. Louis Slade Winsloe's age is 45. He resides at 7, Gambier Terrace, Liverpool, and is a Chemical Manufacturer and Merchant. He was initiated in the Saint George's Lodge of Harmony, No. 32, in 1885. He was exalted in the Royal Arch Chapter, No. 32, in 1887, and he is also a member of the West Lancashire Lodge, No. 3088, meeting at the Holborn Restaurant, London. Bro. Winsloe was installed Master of Lodge No. 32, in 1895, he was installed Z. of Chapter No. 32, in 1898, and is at present Treasurer of his lodge. In 1902, Bro. Winsloe was appointed by Lord Lathom, Prov. S.G. Warden in the Craft, and Prov. Grand Principal H. in the Royal Arch. Bro. Winsloe has an excellent benevolent record. In his own Province of West Lancashire he is Patron and Trustee of the West Lancashire Educational Institution which has 240 children on its foundation; he is Vice-Patron of the West Lancashire Hamer Benevolent Institution, which has 26 old men on the foundation; and he is Patron of the West Lancashire Alpass Institution, which has 62 widows on the foundation. Bro. Winsloe is also a Life-Governor of the Royal Masonic Benevolent Institution; Vice-Patron of the Royal Masonic Institution for Girls and also of the Royal Masonic Institution for Boys. Outside of the Craft (if I may be allowed for a moment to touch



BRO. A. A. FRIGOUT.

active member to all these lodges and chapters, and an able and impressive renderer of our beautiful ritual. He is an example of the distinguished characteristic of a Freemason's heart—namely, benevolence and charity. Vice-Patron of each of the three Royal Masonic Institutions, having served the office of steward ten times to each—in all 30 stewardships. Bro. Frigout has also qualified his wife as a Life Governor of each of the Institutions, for which she has served several stewardships. Outside Freemasonry Bro. Frigout is well known, respected, and is a generous helper both in time and money to the cause of true charity. He is a Liveryman of the Basketmakers' Company, a true Mason, and a gentleman I feel it an honour to propose such an one for the office of Grand Treasurer.

W. Bro. Lieut.-Colonel Henry G. Thompson, M.D., J.P. (Deputy Grand Sword Bearer, Eng., P.M. 1556, P.P.S.G.W. Surrey), said : I have been asked to propose a brother who I



BRO. J. HARRISON.

am sure a great many brethren in the lodge have known for a great number of years, namely Bro. J. Harrison. Bro. Harrison

is a brother whom we respect very highly in the Province of Surrey, of which I have the honour of being a Grand Officer. Our Bro. Harrison was initiated in the Craven Lodge, No. 810, Skipton, West Yorkshire, on the 25th April, 1890, and installed as W.M. in January, 1896; being appointed P.P.S.G.W. of West Yorkshire in 1897. He was a founder of the St. Stephen's Lodge, No. 2424, Lewisham, in 1892. He joined the Addiscombe Lodge, No. 1556, Croydon, Surrey, in November, 1892, and was installed as its W.M. in November, 1898, being appointed Prov. J.G.W. Surrey in 1901. Having joined the Shakespear Lodge, No. 99, in April, 1893, he was installed its W.M. in March, 1897, and was Grand Steward of England, 1896-7. He was a founder and first S.W. of the Lyric Lodge, No. 3016, in 1904, and installed W.M. in February, 1905. In the Royal Arch he was exalted in the Victoria Chapter, No. 1056, on 5th October, 1891, and joined the Addiscombe Chapter, No. 1556, Croydon, Surrey, in January, 1893; installed M.E.Z. in April, 1896; and was appointed Prov. G.P.S. Surrey in 1896, and Prov. G.J., 1905, and he also belongs to several other Orders connected with Masonry. He is a Vice-Patron of the Royal Masonic Benevolent Institution for which he has served six Stewardships; a Vice-President of the Royal Masonic Institution for Boys, having also served six Stewardships; and a Vice-President of the Royal Masonic Institution for Girls, for which he has served five Stewardships. It may be of interest to note that neither West Yorkshire nor Surrey, the two Provinces with which Bro. Harrison is connected, has a Past Grand Treasurer of England on their rolls of membership. I do not wish to occupy time in extolling what this Brother has done in Freemasonry, but I may say that he is an enthusiastic Mason; he is also a well-known business man, being in a large way of business in London; and it gives me a great deal of pleasure to nominate our Brother Harrison.



Some Notes on Freemasonry in Australasia.—(Continued).

By Bro. W. F. LAMONBY, P.D.G.M. of Victoria, and P.A.G.D.C. of England.

QUEENSLAND.

QUEENSLAND embraces an immense area of the north-eastern part of Australia, and the first settlement therein dates from 1824. It was then geographically known as Moreton Bay, and named thus by Captain Cook in 1770, in honour of the Earl of Moreton, President of the Royal Society. The progress of the future important colony, however, was very slow, and in 1845, Brisbane, the capital, numbered some 800 souls only. Up to 1859 part of New South Wales, in that year it was separated and proclaimed the Colony of Queensland, with Sir George Ferguson Bowen as the first Governor. For many years before and after the year mentioned the country had provided interesting studies for intrepid explorers, one of the leaders of whom was the late veteran and only District Grand Master Queensland had ever had under the English Constitution, namely, R.W. Bro. the Hon. Sir Augustus Charles Gregory, M.L.C., K.C.M.G., who in 1903 was honoured with the dignity of knighthood, in recognition of his Sovereign's appreciation of his great services in opening out the colony for settlement. Sir A. C. Gregory was a native of Nottinghamshire, a son of Lieutenant J. Gregory, of the 78th Highlanders, and arrived in Western Australia as far back as 1829, whence, after a quarter of a century's experience, partly in the Government service, he removed to Moreton Bay. This was in 1855, and thereafter (1858) his exploration labours in the north of Australia earned him the gold medal of the Royal Geographical Society. In 1875 he was created a C.M.G., and in 1882 he became a member of the Upper House of the colony, a position which he deservedly held till the close of his long, arduous and useful life, in June, 1905.

The following extracts from an obituary notice in the *Sydney Morning Herald* may be here appropriately quoted:—

"What may well be called the old school of explorers has lost its last representative in the death of Sir Augustus C. Gregory. In the Western Australian field of exploration he was a young contemporary of such men as Roe, Austin and Eyre at the time when, in the east of the continent, Sturt, Mitchell, Kennedy and Leichhardt were doing their best and most brilliant work. He helped to direct the footsteps of the toddling baby giant further afield into new outlets and open wider surroundings for its ample growth. Leaving the further continuance of the work to his brother Frank, he transferred his personal activity to the northern and central portions of then unknown Australia, and by his work there made his name more widely known than by his earlier expeditions.

"He served his apprenticeship at exploration in what was, perhaps, the roughest in Australia; where a man had to depend on his horse to carry out his work in a country where feed and water was of the scantiest and most uncertain. If amongst hostile natives, his means of defence then was a flint musket and a double-barrelled pistol, not nearly as unerring as the native's spear. The use of the canvas waterbag was unknown, and a supply of the element was carried in a tin canteen, from which as much evaporated as was drunk. These were the surroundings of his youthful days, and no wonder that he turned out hardy and self-reliant, the very type of man to lead the van of the pioneers of a new world. In his time the explorer who started into the unknown had no haven of refuge to make for at his journey's end; there was no succouring line of telegraph stations across the centre of Australia, no ring of settlement on the coast. For every toilsome step that he made in advance he had to retrace one more toilsome still, with weakened horses and failing provisions. When he left the settled districts he must live or die unaided; he must look only to himself. This is the difference that existed between the explorer of the old school and the more modern one.

"What a change has come over the land that he once gazed on, then a primitive wilderness! On Sturt's Creek where he and his companion explorer and botanist, good old and respected Ferdinand von Mueller, stood and gazed at the salt lake and the looming desert to the south, stations have long been formed. The locomotive shrieks as it approaches the river Thomson, where he turned back from its head waters when in search of Leichhardt. And in Western Australia the changes have even been more complete and wonderful. No man in Australia ever saw such a transformation as he saw during his long lifetime. Others have lived far beyond the allotted span and seen villages grow into thriving cities, but not to behold the whole of the lifeless wilderness that then covered so much of Australia wake as it by magic to the hum and throb of civilisation. He was privileged to behold the land where he first broke the great silence of its solitudes with the footfalls of his horses, blossom into the vigorous and teeming life of an ambitious young nation."

But it was our venerated brother's association with Masonry that most concerns us at the present. He was initiated in the Sydney Samaritan Lodge, No. 578, under the English Constitution, in 1855, which lodge in nineteen years became extinct. The earliest lodge in Queensland, and that an English one (the North Australian, at Brisbane) was warranted in 1859, the year the colony was proclaimed, and it is interesting to note that its first Master, Bro. James Watkin Jackson, was actually the first initiate in the Cambrian Lodge of Australia, No. 656, Sydney [see page 46]. Bro. Jackson was therefore the founder of the Craft in Queensland, as shown on his tombstone, now reproduced. He was also the first P.G. Registrar under the English Constitution. Subsequently a chapter was opened in connection with the lodge. In 1862 Sir A. C. Gregory, 33°, was appointed Provincial Grand Master of Queensland, and in 1891 Grand Superinten-



THE LATE SIR A. C. GREGORY, K.C.M.G., DISTRICT GRAND MASTER OF QUEENSLAND, E.C.

dent of the Royal Arch. It will suffice to say that he was still in harness as chief of English Masonry in Queensland, up to the year of his death, and enjoyed the distinction of being the Senior District Grand Master under the English Constitution. Up to his eighty-eighth year he still took the liveliest interest in the Craft, and any one who had had the opportunity of perusing the verbatim quarterly reports would at once perceive that the then *doyen* of English Masonry in Australia was truly the personification of the *suaviter in modo* and of the *fortiter in re*. Commencing forty-three years ago with a constituency of but four lodges under his rule, Sir A. C. Gregory's District Grand Lodge of Queensland finally numbered sixty-five lodges, scattered over an immense tract of country. He was presented with his portrait, painted by a leading Australian artist, nearly twenty years ago, as a token of the warm esteem in which he was held by the fraternity, and in other ways his brethren had frequently testified their affection

for him. The corner stones of many of the "stately and superb edifices" which the colony can in truth boast of, were laid by Sir A. C. Gregory in his Masonic capacity, amongst which may be enumerated the Town Hall, the School of Arts, and the Masonic Hall, all in Brisbane. The deceased veteran was, by the way, an honorary member of the Cambrian Lodge of Australia, in the struggle of which for its rights and privileges as an English lodge he evinced considerable sympathy.



BRO. H. COURTENAY LUCK, P.A.G.D.C., DISTRICT GRAND SECRETARY OF QUEENSLAND, E.C.

Queensland up to 1904 was the only one of the seven Australasian colonies that had not erected an independent Grand Lodge. True it is, that symptoms of a movement in that direction had now and again been visible, firstly in 1889. Eight years ago, moreover, a joint committee of the English, Irish and Scottish lodges was formed, with the object of feeling the pulse of the community. Sir A. C. Gregory entered into the controversy in a practical way. Knowing that the Brisbane lodges in his district were averse to the separation, he commissioned his then deputy, Bro. Baron Lewis Barnett, P.G.D., and Bro. H. Courtenay Luck, P.D.S.G.W. now District Grand Secretary, and P.A.G.D.C. of England, to visit all the country lodges, and explain the position, with the result that, by a bare majority in each case, only two lodges expressed their agreement in the desire for self-government. The immensity of the task undertaken by the two brethren named may be guessed, when it is seen that many thousands of miles were travelled by rail, sea, and coach, covering a correspondingly great expenditure of time. Up to the latter part of 1905 it appeared to be extremely unlikely that the English lodges would sever their allegiance to the "old country" for years to come.

The Irish Constitution set up its banner in Queensland in 1864, when a lodge was opened in Brisbane. Two years later the colony was formed into a Province, the heads of which have been :—

Col. Sir M. C. O'Connell	...	...	1864
Theodore O. Unmack	...	...	1880
Sir Samuel W. Griffith, K.C.M.G.	...	...	1893
George Samuel Hutton	...	...	1897

The Irish Craft progressed slowly but surely, and up to the beginning of 1904 there were twenty-six lodges working in different parts of the colony.

Scottish Freemasonry, too, has played a leading part in Queensland, the oldest lodge having been chartered at Brisbane in 1864, under the title of St. Andrew. Since then

the lodges have multiplied rapidly, whether to the advantage of the Craft remains to be seen, there being at the close of 1903 a total of sixty-four, no fewer than thirteen of which were in Brisbane. The Provincial or District Grand Masters rank thus :—

W. M. Boyce	...	...	...	1871
Hon. A. MacAllister	...	...	...	1877
Hon. John Douglas, C.M.G.	...	...	...	1878
Thomas Mylne	...	...	...	1895

There are also sixteen chapters under the Supreme Grand Chapter of Scotland.

During the past few years it is to be regretted that discord has reigned in Scottish Masonry in Queensland. This unhappy state of affairs played into the hands of the advocates for a Grand Lodge, Irish as well as Scotch. Allegations of mismanagement by the local executive culminated in a fruitless appeal to the Grand Lodge of Scotland, which declined to interfere with the District Grand Master. Threats to return warrants of lodges, with whispers of applications for new English ones, to divide the colony into two districts (north and south), also to form the southern moiety into a Grand Lodge followed each other. The latter alternative it may be guessed "caught on" amongst a particular section, and to begin with Sir S. Griffith declined the honour of Grand Master, as did Sir A. C. Gregory, the *dernier ressort* being the head of the Irish Province. The next stage of the trouble was the resolution of the Grand Lodge of Scotland to found a new District Grand Lodge in the colony under the name of the "District Grand Lodge of North Queensland," with the Hon. E. D. Miles as head of the new district, and headquarters at Charters Towers. But to crown all a Grand



MEMORIAL STONE TO BRO. JAMES WATKIN JACKSON, FOUNDER OF FREEMASONRY IN QUEENSLAND.

Lodge was formed in May, 1904, composed of twenty-five Irish lodges and fourteen of the Scotch lodges only. Thus there was a total of thirty-nine lodges (Irish and Scotch) to originate a supreme body, whilst 113 English, Irish, and Scotch dissented. In due course came an application to the Grand Lodge of England for recognition, which under the circumstances just stated could not possibly be acceded

to. The latter part of the report to, and the resolution of, Grand Lodge on the subject in June, 1904, spoke for itself :—

“The United Grand Lodge of England refuses to acknowledge the aforesaid body in Brisbane as a Grand Lodge, or as having any Masonic jurisdiction in the State of Queensland.”

At the same time copies of the report and of the resolution were forwarded to all the Grand Lodges with which England is in fraternal relationship. In spite of this definite action the Grand Lodges of New South Wales, Western Australia and New Zealand, subsequently thought fit to accord recognition to the so-called Grand Lodge of Queensland, whilst South Australia, Victoria and Tasmania adjourned the question *sine die*. At the close of 1904 the unrecognised Grand Lodge numbered forty-four lodges and in the next year there were indications of some of the Scotch lodges returning to their allegiance. So far as England, Ireland and Scotland are concerned, the actual situation is that all three Grand Lodges have refused recognition.

But Scotland did not hold its hand at refusing recognition to the so-called Grand Lodge of Queensland. Not long after the promulgation of this dictum, steps were taken in connection with the prominent part played by the Grand Master of New South Wales in the inauguration of the new body, he having, in point of fact, not only installed the Grand Master, but invested as officers certain brethren, one of whom had been expelled from Scottish Freemasonry, and others (English and Scotch) suspended. These acts were accordingly described as “unfriendly, un-Masonic, and disrespectful” to the two Grand Lodges (England and Scotland). The upshot was that the Grand Lodge of

Scotland terminated its connection with the Grand Lodge of New South Wales, by recalling its representative to that Grand Lodge, and by requesting its representative to the Grand Lodge of Scotland to return his commission.

And, to add to the complication, similar action was taken by the Grand Lodge of England, at its September Communication, with this difference that it was “resolved to afford the Grand Lodge of New South Wales an opportunity of explaining matters before proceeding to steps which might not be easily retraced.”

Altogether Grand Master Remington's action was inexplicable, inasmuch as he must have known of the expulsion and suspensions mentioned, for intimation thereof had been officially intimated to his Grand Lodge in the ordinary way.

Another peculiar phase is the circumstance that Bro. Remington had early in 1905 resigned the Grand Mastership of New South Wales, his successor, elected in June, being no other than Sir Harry Rawson, a Past Grand Warden of England, and Governor of the State. Luckily that eminent brother's installation as Grand Master had to be postponed, owing to his absence in England, and consequently, he, in the meantime, is spared the annoyance of being practically made the scapegoat for the *laches* of his predecessor.

It yet remains to be seen what will be the upshot of the Queenslaad turmoil; but on calm reflection, it really seems that the then Grand Master of New South Wales is partly to blame for the Grand Lodge movement in Queensland, and that it would have come to nothing had he held aloof, instead of encouraging the promoters in the ostentatious manner in which he did. “Playing to the gallery” is never dignified.

(To be continued.)

Provincial Grand Lodge of Cornwall.

THE Provincial Grand Lodge of Cornwall, on the occasion of the annual meeting, attracted a large gathering of Freemasons to Newquay. The proceedings were held at the Victoria Hall, under the banner of Lodge St. Michael's, No. 2747, Newquay. The Prov. Grand Lodge was opened in due form at half-past eleven by the Prov. Grand Master, the Right Hon. the Earl of Mount Edgcumbe, supported by the Dep. Prov. Grand Master, W. Bro. P. Colville Smith; W. Bros. W. Hammond, 510, P.S.G.W.; J. Rogers, 331, P.J.G.W., and other officers and brethren.

Before the commencement of the business, Bro. the Earl of Mount Edgcumbe drew attention to the presence of the Prov. Grand Master of Devon, Colonel G. C. Davie, and said he was sure the brethren would heartily welcome among them the ruler of the sister province. They had hoped to have had the D.P.G.M. of Devon (W. Bro. F. B. Westlake) with them, but at the last moment a message of regret had been received owing to inability to attend.

The roll of the Provincial Grand Officers was called, and with the exception of two brethren (from whom apologies were announced), all were in attendance. Every lodge in the province was also represented.

The Provincial Grand Treasurer (W. Bro. John Whitworth) presented his report, showing that during the year £251 4s. had been received in dues from thirty lodges in the province, whilst fees of honour conferred at Helston realised £36 18s. After meeting all expenditure there was a balance in hand of £262 19s. 5d. The adoption of the report was moved by the Treasurer, seconded by W. Bro. N. B. Bullen, and carried unanimously.

The Prov. Grand Secretary, W. Bro. B. F. Edyvean, reported that the number of subscribing members to lodges in the province on 31st December, 1904, was 2,170, an increase of forty-eight on the previous year. There were 140 initiations and 31 joining members. In accordance with the resolution of the last Prov. Grand Lodge, the county

meeting at Truro, convened for the purpose of dealing with the surplus war funds, was attended by W. Bros. E. Carlyon and B. F. Edyvean. A balance of £76 9s. 4d. then stood to the credit of the province, and, with the approval of the Prov. Grand Master, it was decided to contribute £50 to the Soldiers' Cottage Homes at Bodmin, and £25 to the memorial in Truro Cathedral erected to the memory of Cornish soldiers who lost their lives in the war in South Africa.

W. Bro. B. F. Edyvean proposed, and W. Bro. T. A. Kistler seconded, the adoption of the report, which was carried unanimously.

W. Bro. E. Milford stated that the Cornwall Masonic Annuity and Benevolent Fund had received £26 10s. 6d. subscriptions since the publication of the report for the year. The total receipts from the lodges for the twelve months were £516 2s. 6d., as against £505 16s. in the previous year, an increase of £10 6s. 6d. During the nineteen years he had been the Treasurer the subscriptions had increased from £161 to £516. He expressed his indebtedness to the Stewards who had collected the sums, and hoped that their efforts would be continued in the future. Two lodges, Mount Edgcumbe, Camborne, and Mount Sinai, Penzance, each subscribed over £40 towards the fund.

W. Bro. Milford moved, and W. Bro. Taylor seconded, the adoption of the report, which was carried unanimously.

The retiring officers, W. Bros. E. M. Milford, Treasurer; E. W. Carus Wilson, Secretary; and J. C. R. Crewes, Assistant Secretary, were re-elected, with W. Bros. J. Rogers, 331, and W. T. Hawking, 131, Auditors.

The report of the Provincial Committee showed that last year grants were made by the Board of Benevolence to the amount of £180, whilst grants to Masonic Charities to the amount of 95 guineas, and to widows of £20, were recommended.

The adoption of the report was proposed by W. Bro. B. F. Edyvean, who suggested that W. Bro. Sholto H. Hare should be thanked for his generosity to the London Charities, the votes in connection with which were to be placed to the credit of the province.

Carried.

The Cornwall Masonic Charity Association's report showed receipts amounting to 519 guineas and payments to 505 guineas, leaving a balance of fourteen guineas. St. Martin's Lodge, Liskeard, once more headed the list of subscriptions, with a total of sixty guineas, Penzance following with 57 guineas; Hayle, 55 guineas; Redruth, 44 guineas; Camborne, 37 guineas; Looe, 29 guineas; Newquay, 28 guineas; and Truro (Phoenix), 24 guineas; the eight lodges named contributing 334 guineas out of the total of 506. The total number of new subscribers was 92, against 102 in the previous year. Out of last year's return of 2,170 subscribing Freemasons in the province, 300 only were at present subscribers through the association, an increase of 34 on the previous year. The western lodges of the province contributed 271 guineas, as against 233 guineas by the eastern lodges. The sum collected through the medium of the association during the twenty years of its existence was 6,053 guineas. As the association next year attains its majority, it is hoped that a special effort will be made in the province to celebrate the coming of age by an increased amount, and a greater interest in the work of the association.

Carried unanimously; on the proposition of W. Bro. R. A. Courtney, Hon. Secretary and Treasurer.

The Charity representative (W. Bro. E. A. P. Broad) announced that the year had been a successful one. The election of three candidates had been secured by the use of 10,137 votes, of which 5,704 were Cornish votes, 1,394 had been borrowed, and 3,039 had been given to the province. The province had now six girls and three boys in the schools, also two male annuitants receiving £80, and five widows receiving £160. The province had been represented at each of the Masonic festivals: Bro. R. and Mrs. Faull, of St. Martin's Lodge, Liskeard, acting as stewards to the R.M. Benevolent Institution, with a list of £278 5s.; Bro. G. B. Pearce, of the Cornubian Lodge, Hayle, being the Steward to the Royal Masonic Institution for Girls, with a list of £174 6s., and himself for the Royal Masonic Institution for Boys, with a list of £105.

The Earl of Mount Edgumbe thought that there was great reason to be thankful to W. Bro. Broad for the care and hard work he had displayed as the charity representative of the province. He congratulated him on his success. The report was adopted, after which the Earl of Mount Edgumbe thanked Bro. Huxtable for having gratuitously placed the hall at the disposal of the Prov. Grand Lodge for the meeting. Proceeding, he referred with regret to certain irregularities that had taken place in one of the lodges. He felt obliged to order the suspension for twelve months of two brethren. It was a painful duty, but as long as he was the Prov. Grand Master he would do his duty. As there were still sometimes complaints as to undesirable candidates being brought forward, he hoped the lodges would be very careful in this respect, because they had the honour and credit of the Craft in their hands in this matter.

The election of W. Bro. W. H. Buscombe as Prov. Grand Treasurer was moved by W. Bro. Liddell (Bodmin) and was carried unanimously. W. Bros. H. Liddell and Randall being appointed auditors. After W. Bro. E. A. P. Broad had been unanimously re-elected charity representative, on the motion of the D.P.G.M., the Provincial Committee was re-appointed, the names of W. Bros. J. B. Martin, 318, H. J. Rowse, 1529, W. H. Ward, 1954, and J. Hawken, 1785, being substituted for the previous representatives of those lodges.

A procession was subsequently formed, and, headed by the local Volunteer Band, the brethren marched to St. Michael's Church, where the usual sermon was preached by the Rev. G. B. Hooper (Camborne), who took as his text: "I set the Lord always before my eyes," and pointed out that to see a man at his best one must see a good Freemason. The collection amounted to £11 10s., of which two-fifths will be devoted to the C.M.A., one-fifth to the Vicar, and one-fifth each to the Royal Cornwall Infirmary and the local nursing fund.

Before the resumption of the lodge business, the Lewises, Masters W. Huxtable, G. Hardwick, A. Butler, and Richard, who had carried the volume of the Sacred Law in the procession, were presented with copies of the Bible as a memento of the occasion. Bros. G. B. Pearce, E. Broad, and R. Faull were presented with "bars" for their services to the charities, after which the alteration of the Prov. Bye-laws was considered at length.

The Officers for the ensuing year were then invested and Provincial Grand Lodge was closed.

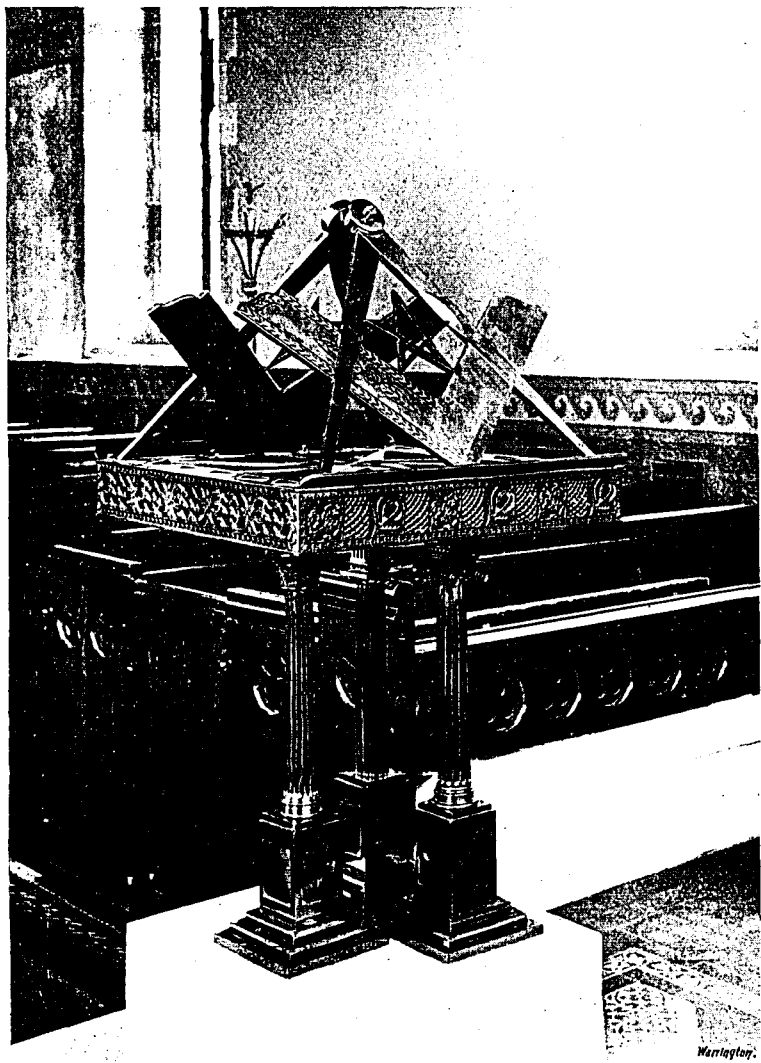
A Masonic Lectern.

THE unique piece of church furniture of which we give an illustration, is the lectern in St. Anne's Chapel-of-Ease, Padiham, East Lancs. The church and the lectern were both the gift of the late Provincial Grand Master for East Lancashire, Colonel Le Gendre Starkie. The church is not yet completed, only the chancel being used for divine worship. When it is carried out according to the original plan it will be one of the most striking objects for many miles around. We are at present concerned with the lectern, and both from an artistic and a Masonic standpoint it will repay close inspection. The pediment is the perfect ashlar, in this case a cube of about twelve inches, and on this, East, West and South respectively, are the columns of Wisdom, Strength and Beauty, in lacquered brass work, with appropriate emblems in blue enamel. These support a singularly beautiful brass table, for want of a better term, all round which are to be found in profusion, pomegranates, acacia, corn, and the peculiar link device that forms the distinguishing feature of the centenary jewel. On this are displayed the square and compasses, both points open, and these are in duplicate, the propriety of which arrangement we are disposed

to question. On the East side the V.S.L. is, of course, supported, but on the West there is nothing more dignified than a hymn board and a sheet of church notices. This latter is the side where the popular and uninstructed world sit and contemplate during the hour of service and the true significance of the whole arrangement is therefore lost to them. This inner meaning was conveyed to the writer in a very striking manner. Engaged to preach at a Masonic service on a recent Sunday afternoon, the morning found him with but a very hazy idea what to talk about. He was likewise due to preach that morning at Padiham, and on entering the church, the spectacle of all the emblems dear to Freemasons engaged in supporting the word of God at once provided the necessary inspiration.

There are some to-day who profess to regard the Bible as on its trial, and among them are many very eminent thinkers. No Freemason can take that attitude, for as a Freemason his obligations, both immediate and implied, have taught him to regard the Bible not only as the first great light of the Order, but as the unerring standard of truth and justice, and he has moreover promised to regulate his life in conformity with its

precepts. Criticism, even what is called the higher criticism, should be encouraged, because every fresh incursion of the critic only results in the discovery of fresh truths and beauty, and scientific men who bring their apparatus of criticism into play with the object of discrediting it, are invariably constrained to admire, and to own that its wisdom is of infinite depth. The Freemason's attitude with regard to the Bible is well defined by the word "standard" which occurs in the charge. There can only be one standard, either of truth or justice, and there can be but one standard of right and wrong generally. If the Bible is ever depreciated in our estimation, we are at once adrift, and Freemasons would suffer more than any other section of society, for everything we prize is based on it. Our legends, our symbols, our history, our prototypes, our very secrets would all be degraded, and cease to possess either influence or importance. We cannot afford, therefore, to

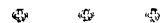


THE LECTERN.

countenance any suggestion that, as regards its inspiration or authority, the claims of the Bible can be considered *pari passu* with those of any other book. There have been such attempts even in the body of the Order, and it is to the credit of the Grand Lodge of England that in every such case the offending member has been sternly cut off, and thus mortification of the whole body has been avoided. Even in heathen lodges, and there are many such, the English Bible is unhesitatingly accepted, and any other sacred volume is only introduced for purposes of obligation. The V.S.L. is not one light among many, but compared with all other lights it is as the sun to the planets. Whatever direction the religious thought and the criticism of the future may take, the lectern in Padiham church reminds us that the wealthiest and most influential, and probably the most numerous association of men in the whole world, bound together by a common object, is only held together by its reverence for the Word of God, and is engaged by every obligation to support it.

The Highland News of Inverness, 2nd Sept., says:—The M. W. Bro. J. Ross Robertson arrived in Stornoway on Thursday, 17th ult., accompanied by Mrs. Robertson

and Miss Holland, and was met by a deputation of brethren of Lodge Fortrose, who gave him a hearty welcome. Bro. Ross Robertson, who is Past Grand Master of the Canadian Grand Lodge, has his home in Toronto, and although he travels a great deal every year, he has not been in Stornoway since 1901. It is to be hoped that it will not again be so long till he pays his next visit to the capital of Lewis, for his visits are refreshing. Stornoway has a natural attraction for him by reason that his mother was born at Goathill in 1808, and he has a warm attachment to Fortrose Lodge on account of his grandfather, Hector Sinclair, of Goathill, being a member of the lodge, 1797-1822. Bro. Robertson is strong on Masonry and hospitals. May he ever (adds our correspondent) continue so, for no two grander channels for benevolence can be conceived. On the occasion of this visit Bro. Robertson delivered a lecture to the brethren of the Fortrose Lodge on the history of Masonry, which was greatly appreciated by the large number of brethren who were present. He was thanked for his lecture, and a very pleasant evening was thereafter spent. Bro. Robertson became from the beginning a real friend and benefactor to the Lewis Hospital. He furnished it throughout, presented it with a beautiful operating table, and has now given £10 to procure any necessary furnishings. To his credit, he it said, his benevolence is not restricted to the Lewis. Besides being chairman of the Sick Children's Hospital of Toronto, for which he has done a great deal, he has just given £15,000 to erect a Nurses' Home in Toronto. Before leaving Stornoway Bro. Robertson visited several of his acquaintances and friends in the town and neighbourhood.



From many lodge reports which come to hand, we notice with concern the tendency to crowd too much work into one evening. This occurs with frequency in country lodges, and unfortunately the spirit of competition enters in and rival Worshipful Masters try to excel each other not only in the amount of work they do, but in the short time they take to do it in. This sort of thing came to a *reductio ad absurdum* when at a lodge dinner the writer of these notes was told by a worshipful brother that he had "beaten the record by putting in three degrees in sixty minutes." Sixty minutes equal one degree we used to be taught at school. There are circumstances under which we have heard of a man seeing double, but to see treble appears to justify that brother in saying he had beaten the record.



Many Liverpool Freemasons, says the *Liverpool Daily Post*, do their best to discourage the ostentatious display of Masonic emblems, either by the wearing of the same as jewellery or their use on business premises or circulars. Some objection has likewise been taken to the carving of Masonic devices on tombstones. What will, then, be said to the appearance of coffin handles of Masonic design? In a Liverpool suburb, coffin handles, in the shape of the combined square and compasses, are actually exposed for sale!



A new and pleasing departure in the way of Masonic entertainment took place at Liverpool on August 16th—a children's garden party in connection with the several lodges in that city. It was held in the grounds of Heatherlea, Priory Road, Anfield, kindly lent by Bro. T. Carr, and proved an undoubted success. Upwards of 1,500 children and adults assembled, and through the indefatigable efforts of Bros. A. J. Fishlock, P.M. (chairman), J. Leatherbarrow, W.M. (treasurer), T. Hurst, P.M., and G. D. Beattie (hon. secretaries), and a representative committee, including Mrs. A. J. Fishlock, a most enjoyable afternoon was spent. There were races for girls and boys, side shows, "Punch and Judy," pierrots, "Uncle Sam's Darkies," sketches, &c., and the Pembroke band were much appreciated. In Masonic circles it is hoped that the children's garden party will become an annual function, and that all the lodges will take part next year. A unique feature of the affair was the gift of a souvenir to every child present.

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The Constitution of Grand Lodge.

IN a recent issue of this journal reference was made to Grand Lodge as the most unwieldy body in existence.

The inference was that its numerical importance actually impairs its usefulness. That the actual government of the Craft is in the hands of those brethren who can afford the time and money to attend the quarterly communications, in other words, that affairs are practically controlled by the London and official brethren. This is the present actual state of things, and we may at the very outset, express our conviction that none would more gladly welcome any process by which the government of the Craft by the Craft could be made effectual as well as theoretical, than the two classes of brethren referred to. This ought to be made clear, for there has been the tendency lately to separate London and provincial brethren into two camps, as, for instance, evidenced by the tacit convention that a London brother should be Grand Treasurer one year, if the election of a country brother were assented to the next. This feeling needs to be repressed, for London and the provinces are but geographical terms, and have no connection with what is Masonic or Unmasonic.

The practical disfranchisement of five-sixths of the members of Grand Lodge, owing to considerations of time and distance, is, however, a serious matter and it has engaged the attention of the authorities. Most of the suggestions made, however, are based on an initial mistake. They assume the desirability and the possibility, if accommodation were found, of a much larger proportion of members being present at the quarterly communications. From the purely sentimental point of view the absence of 32,000 members out of 33,000 is to be regretted, but we fancy that if every brother who was qualified were to exercise his right to sit

and speak in Grand Lodge there would be some very prompt legislation. Whilst Grand Lodge is a landmark, its constitution is only defined by the words "general meeting of the Craft," and the landmarks further give every Mason a right of appeal, and empower him to "instruct his representatives." In any suggestion involving the reconstruction of Grand Lodge, only these points need be borne in mind. We use the word reconstruction because any attempt to accommodate existing procedure to existing requirements could scarcely meet with more than temporary success. The fact is that conditions have completely changed since the present constitution of Grand Lodge was formulated.

Roughly speaking there are in London 550 lodges, in the country there are 1,500, and in foreign parts 550. In London a Mason only finds representation in Grand Lodge. In the country he is represented both in Grand Lodge and in the Provincial Grand Lodge. Abroad he has similar representation. But the latter brethren have far more share in the government of the Craft than is to be found at home. A District Grand Lodge exercises both executive and judicial functions, and a District Grand Master issues certificates and practically warrants lodges.

There is a District Board of General Purposes which hears and determines complaints, and the District Grand Lodge hears and determines appeals. All this, of course, subject in the long run to the appellate jurisdiction of Grand Lodge. It will be seen, therefore, that the foreign brother has a scope for his energies such as is denied to the brother at home. The latter is certainly represented in Provincial Grand Lodge where he can sit and speak as long as he can induce his hearers to listen to him. But he can do nothing more. Judicial functions are explicitly denied to it (Article 103) and its executive functions are practically confined to disbursing its own cash. The foreign brother feels that he is exercising on a small scale the privileges of a member of Grand Lodge and therefore he is not a Masonic cypher. The provincial brother has no such satisfaction. The time and distance and expense which separate him from Grand Lodge are not so formidable, as in the case of the foreign brother, but still when multiplied by four, they are sufficient to give pause. As to the London brother, his case again is different. He is the recipient of no honours except those of Grand Lodge, and certainly these will not come his way unless he attend regularly. He has no Provincial Grand Lodge in which his Masonic ambition may find outlet, and unless he be a very frequent visitor at other lodges, he knows nothing of what goes on, and thus fails to make progress in Masonic knowledge.

Let the Mother of Grand Lodges not be above taking a lesson from the Mother of Parliaments. Extend large powers of self government to Provincial Grand Lodges, such, *mutatis mutandis*, as Parliament gave to County Councils, and at the least bring them into line with District Grand Lodges. One result of this measure of reform would be that country brethren would cease to experience the feeling of being extinguished, that some of them now labour under. Either following upon this, or preliminary to it, another proposal comes in. A Grand Lodge which in the course of the next ten years may number 50,000 members, is an absurdity for any purpose except that of a *plebiscite*. There must be some devolution. Let the ordinary judicial and executive functions of Grand Lodge be exercised by a central council, representing, not the lodges, but the Provincial and District Grand Lodges.

As already stated the present condition of things does not admit of being tinkered with. To appeal to the Masonic instinct of 33,000 Freemasons to attend a gathering where there is but accommodation for one-twentieth of that number is a manifest absurdity, nor would their attendance serve any useful purpose. If the British Empire can be governed by an assembly of less than 700 surely that number, or less, ought to suffice for the Craft.

No landmark would be transgressed. The principle of a plebiscite has already been admitted by Grand Lodge, when, as recently, the Craft was polled on the Grand Treasurer question.



The report of the Board of General Purposes presented for the consideration of the September communication of Grand Lodge deals almost wholly with colonial matters. The interminable Cambrian case is a veritable "King Charles head" at nearly all of its meetings, and no sooner is the spectre exorcised in one direction than it crops up again in another, and to all appearance it bids fair to survive as long as Freemasonry. This time the long suffering Board is concerned with certain interchanges of Masonic amenities between the said lodge and the Grand Lodge of New South Wales, and it must be very disappointing to the authorities to find that after succeeding in extorting a handsome apology from the offending lodge for certain language used, the Grand body, if we may judge by its silence since the apology was tendered, is still unappeased.

The report goes on to say that the Grand Lodge of New South Wales after refusing for some years to acknowledge the Cambrian Lodge as a Regular Lodge, was constrained by the decision of a local legal tribunal to reconsider this position and then draw attention to the fact that the lodge had, two years earlier, issued an offensive circular, but for which the edict of their intercourse might have been withdrawn. A copy of this circular the New South Wales Grand Lodge sent to this Grand Lodge as having been issued by a *de facto* lodge under our jurisdiction, and this for the purpose of the lodge being disciplined. Is not the Grand Lodge of New South Wales on the horns of a dilemma by objecting to recognise the Cambrian Lodge as legally constituted, and at the same time demanding from it, as a lodge, an apology? We have scant sympathy with much that has taken place in the proceedings of the Cambrian Lodge, but its status is clearly a question for the Grand Lodge of England to determine, and it is not for another Grand body to intervene in this respect.

But a more serious cause of complaint appears to have arisen in connection with the same Colonial grand body, and in stating the case we cannot do better than quote the words of the Board of General Purposes Report, which says: "It will be remembered that a movement in Queensland resulted in some lodges, principally under the Irish constitution, but not including any of our English lodges, declaring themselves a Grand Lodge and seeking recognition as such with exclusive Masonic jurisdiction in the State. The insignificant number and sectional character of the applicants made their appeal so ridiculous, that it was not surprising that recognition was promptly refused by the Grand Lodges of England, Ireland and Scotland. New South Wales, however, extended recognition, and from certain newspaper reports it appears that the Grand Master, M.W. Bro. Remington, performed an installation ceremony and took part in an "inauguration." The remarks he made concerning the Grand Lodges of England and Scotland the Board would rather pass over; but the Grand Lodge of Scotland has drawn attention to an alleged irregularity of the New South Wales Grand Master having gone from Sydney to Queensland and installed as office-bearers of the body so formed "certain members of the English and Scottish Craft who were suspended members of those two Grand Lodges." At a meeting of the Grand Lodge of Scotland on the 3rd of August this was referred to as "unfriendly, unmasonic, and disrespectful towards the Grand Lodge of England and Scotland," and it was reported that one of the brethren complained of

had been expelled from Freemasonry, and the expulsion intimated in ordinary form. The Grand Lodge of Scotland resolved to terminate its connection with the Grand Lodge of New South Wales, "by recalling its representative to that Grand Lodge, and by requesting its representative to the Grand Lodge of Scotland to return his commission."

This drastic procedure has not been followed by the Grand Lodge of England, the reason assigned by the Board of General Purposes being, that they were slow to believe that the facts could be as reported, and it was resolved to afford the Grand Lodge of New South Wales an opportunity of explaining matters before proceeding to steps which might not easily be retraced. This is an eminently tactful way of dealing with a subject which has all the potentialities of a deplorable and lasting quarrel with a body which, for reasons of State as well as Masonic fraternity, it is most desirable to avoid.

It appears also from the report that a difference of opinion has arisen between this Grand Lodge and the Grand Lodge of New Zealand on the question of the removal of certain lodges from one part of the district of Auckland to another part of the district, which removal the local Grand Lodge avers, on the ground that they are defunct lodges, is a violation of the articles of recognition of the Grand Lodge of New Zealand, by which the M.W. Grand Master of England undertook not to grant any new warrants in the Colony.

The report states that the Board has carefully investigated the several allegations, and finds them to be without foundation. The lodges (Te Awamutu, No. 2221, and Franklin, No. 2138) have never ceased to exist, but continue to be part of the Auckland District, and were removed from one part to another part of the said district, under Rules 167, 168 and 169, Book of Constitutions. All the requirements of the rules having been complied with, the removal was a matter within the discretion of the District Grand Master. The result has been notified to the Grand Lodge of New Zealand, with an intimation that they appear to have been misinformed as to most of the alleged incidents.

There can be no doubt that the action of the District Grand Master of Auckland is strictly within the Constitutions, but that the Grand Lodge of New Zealand was justified in calling attention to the apparent departure from the spirit of the articles of recognition must, in fairness to our colonial brethren, be also conceded.

The one other subject of interest dealt with by the Board was the report of the conference between the representatives of the Grand Lodges of England, Ireland and Scotland, which took place in London on the 29th June last, for the discussion of the question of uniformity of action and procedure in the colonies in regard to decrees of suspension or expulsion of members, the ceremony of the installation of Worshipful Masters, and the recognition of new Grand Lodges, which resulted in the following resolutions being unanimously agreed to.

The three Grand Lodges agree that any member of the Order who may be suspended or expelled in one jurisdiction shall not, while so disqualified, be permitted to visit or join any lodge under the jurisdiction of the others; and each Grand Lodge shall cause notice of all decrees of suspension or expulsion to be sent to the other Grand Lodges. And in case of such decrees being made abroad, the District or Provincial Authorities of all three jurisdictions.

In each of the three jurisdictions, a duly installed Master under either of the other Constitutions shall, if not otherwise disqualified, be entitled to be present at a board of installed Masters, and to form one of the quorum; but not to preside therein or to instal a Master, unless requested to do so by the board. Nor can a visiting Master or Past Master of another Constitution preside in the lodge he is visiting. In case there is not present a Master or Past Master duly qualified under the home jurisdiction, then and then only the officer in charge of the lodge may request a Master or Past Master under one of the other Constitutions to perform any ceremony which the Warden is not competent to perform. This agreement is not to interfere with the right of the Worshipful Master of a lodge to invite a member of the lodge or a visiting Master or Past Master of any of the three Constitutions to perform any ceremony without assuming the chair.

The question of recognising a new Grand Lodge in any colony or other territory in which the three Grand Lodges have equal jurisdiction and have warranted lodges working therein, shall not be taken into consideration unless at least two-thirds of the lodges under each jurisdiction have signified their adhesion to such new body; and such recognition shall only be granted by agreement of the three Grand Lodges. After the recognition of such new Grand Lodge as a sovereign body, the respective authorities of the three Grand Lodges will surrender their rights to warrant new lodges within the jurisdiction of the new body, provided always that the rights of lodges not adhering to the new body shall be fully safeguarded.

The rebuilding of Freemasons' Tavern is referred to in a recent issue of *The Builder*, and some interesting particulars are given respecting the present building and site. The former tavern, behind which lay the Craft hall, was rebuilt by William Tyler in 1786. The present tavern, Nos. 61-3, is part of the combined and enlarged premises, having a depth of 200 feet, erected in 1865-6, after F. P. Cockerell's designs, selected in open competition, for which was taken a site in the main street, of a row of houses, called Queen's Place, so as to give the Hall a frontage in that thoroughfare. Mr. W. G. Nicholls executed the statuary and carving.

In the chronological account of Soane's Career and Works, compiled by G. Bailey and printed in *The Builder*, of December 12th, 1846, he states that Soane, who in 1813 was appointed Grand Superintendent of Works built "the new Grand Masonic Hall, adjoining Freemasons' Hall, in Great Queen Street, in 1826." Having raised £5,000 by a tontine, the Grand Lodge of England acquired, in 1744, their property in Great Queen Street, where Thomas Sandby, R.A., built the Hall which was opened on May 23rd, 1774, Lord Petro being then Grand Master. It was the first house erected in this country with appropriate symbols of Masonry, and with suitable apartments for the holding of lodges and other ceremonies. Sandby designed all the emblematical ornamentations of the Great Hall, executed in plaster by Cox. There are drawings to scale of the former buildings in Brittan and Pugin's volumes, for 1825-8, of public edifices in London.

The Grand Hall or Temple suffered much damage from a fire on the night of Thursday, May 3rd, 1883, which consumed the roof, organ, furniture, and portraits of Grand Masters; the records and E. M. Baily's marble statue of the Duke of Sussex were saved. Sir Horace Jones, Grand Superintendent of Works, prepared a scheme for general reconstruction, to include a new temple with a capacity of 1,500 persons, by taking in the banquet hall of the Tavern; the proposal for removal to the Victoria Embankment was relinquished as being too costly a measure. The scheme was modified so as to include the purchase of Bacon's Hotel, Nos. 64-5, and its rebuilding as part of the Freemasons' Tavern. In the result the site of Bacon's Hotel was acquired for Mark Masons' Hall

(C. H. Driver, Architect), which serves for the Grand Lodge of Mark Master Masons, the Royal Order of Scotland, the Order of the Temple, &c. Then, in 1899, was taken the site of Nos. 57-8 on the West side for the wing which comprises the Library and Museum, Secretaries' Offices, and rooms for office-bearers. Mr. Florence, the Architect, followed the design, carried out by Messrs. W. Cubitt & Co., in red brick and Portland stone, of the Freemasons' Tavern by Professor Cockerell. Thus the present façade of the block to the West of Mark Masons' Hall has a balance and continuity of design, with a dignified example of modern classic architecture for its central feature.



BRO. ROWLAND G. VENABLES.

In our last issue we recorded the presentation of an illuminated address and two silver bowls to the Deputy Provincial Grand Master of Shropshire, Bro. Rowland Venables, of which we are now enabled to give illustrations.



ONE OF THE PRESENTATION BOWLS.

Rather a good story is going the rounds about the Postmaster-General, Lord Stanley, Provincial Grand Master of East Lancashire. Some of his Masonic friends have been honoured with his portrait in full regalia. A brother, resident in Bury, received one of these portraits in damaged condition. As the souvenir came through the post he made complaint forthwith to the postal authorities. His complaint did no good, however, for the official reply came that the sender, and not the post office people, were at fault. If Lord Stanley, as Provincial Grand Master, makes application for redress to Lord Stanley, as Postmaster-General, he will receive an official snub from his other self, and perhaps be given a hint to make himself acquainted with the ordinary rules of the postal service.



At the last Quarterly Communication of the Grand Lodge of Scotland the minutes of a conference held in London in June between representatives of the Grand Lodges of England, Scotland, and Ireland were approved, the opinion being expressed by the Chairman of the Foreign and Colonial Committee that the agreements come to would be attended with the best results in the interests of Freemasonry, and would be the means of avoiding all differences on the points disposed of by the conference in the future. During the past quarter grants amounting to £251 14s. were made from the fund of Scottish Masonic Benevolence.



Our American brothers, true to their national reputation for exercising an intelligent anticipation of coming events, have, according to the *American Tyler*, already offered suggestions regarding the celebration of the 200th anniversary of the formation of the Grand Lodge of England. Grand Master Miller, in his annual address at the recent communication of the Grand Lodge of Iowa, said: "Some time since Bro. Joseph E. Morcombe, committee on correspondence of this Grand Lodge, proposed through the Masonic press that the Craft of the entire world should take steps towards properly celebrating its bicentenary. The present Grand Lodge system had its beginning in London, June 24th, 1717. It is thus proposed that in the English metropolis in 1917 the Masons of the world shall gather to review the two centuries of history, to estimate present tendencies, and judge of the future. It is with pleasure I endorse the suggestion, believing that as an Iowa brother has been first to propose the same, the Iowa Grand Lodge should also be first to accord such endorsement. It may appear that this is looking far into the future, but twelve years will be necessary to properly bring out and perfect the details of such a meeting." The committee on Grand Master's address brought in a special report on this subject, stating that they had "examined that part of the address relating to a bicentenary celebration of Masonic Grand Lodges proposed to be held in England in the year 1917. The members of the committee are in sympathy with the movement. We believe a celebration of the organisation of the Mother Grand Lodge, held at the time and place proposed, would tend to promote a general era of good-fellowship throughout the Masonic world, and thus bring about that spirit of fraternity between the Grand Lodges of the world found so helpful when applied to individual membership of the Craft."

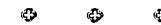
The Earl of Shaftesbury (Provincial Grand Master) will preside over a special meeting of Freemasons, to be held at Weymouth, on Thursday, October 5th, during the session of the Church Congress. The meeting is intended for members of the congress who are Masons, and is the second of its kind, the first having been held at the Liverpool Church Congress last year, under the presidency of the Earl of Lathom.



The Very Rev. Bro. Dean Clarke, R.W. District Grand Master of South Africa, Western Division, accompanied by Mrs. Clarke, has arrived in England after a very long absence from it. The venerable brother is bent on an extensive tour. He is an old traveller, having many years ago visited the Holy Land and other Eastern countries.



After a most successful tenure of office, covering a term of ten years and embracing the whole of the period of the Boer War, Bro. G. Richards has resigned the position of District Grand Master of the Transvaal. Bro. Richards' services to Freemasonry during that trying period cannot be overestimated. Not only did he personally keep in touch with, and preserve intact, the whole of the lodges under his jurisdiction, but with rare tact and judgment succeeded in maintaining the principles of the Order amongst a community, not only antagonistic politically, but in deadly conflict in the field. The Masonic amenities between Boer and Briton, which have been recorded so frequently, were largely the outcome of Bro. Richards' tactful rule.



His successor is the Deputy District Grand Master, Bro. Charles Aburrow, who was inducted as District Grand Master at Johannesburg by R.W. Bro. Wesley Francis, District Grand Master of Natal, in the presence of the District Grand Masters of the Irish and Scotch Grand Lodges, and R.W. Bros. Daniel Haarhoff, Dr. C. J. Egan and Dean Barnett Clarke, District Grand Masters of the Central, Eastern and Western divisions of South Africa.



By a legacy under the will of the late Mrs. Williams, widow of Bro. Alfred Williams, of Bankside, Southwark, the Benevolent Fund of the Grand Lodge of Mark Master Masons has benefitted to the extent of £5,400. Bro. Williams was an ardent and enthusiastic Mason, and took a special interest in the Mark Degree and its Benevolent Fund, to which he was a generous contributor during his lifetime.



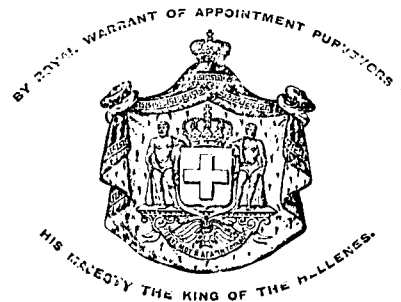
The tendency which, throughout the chronicle of English Freemasonry, has been exhibited to mark passing phases of thought or historical events by deducing from them names for new lodges is once more illustrated by the newest of all. The Garden City is the name of No. 3112 on the register of the Grand Lodge of England, founded by members of the Institution of Sanitary Engineers, who, it is said, have selected the name as embodying their object—hygiene by healthy surroundings and practical teaching by demonstration. The Letchworth experiment—no reference, of course, being here intended to the fact that the Grand Secretary of English Freemasonry is Sir Edward Letchworth—thus "dates" this new lodge as absolutely as the King's Friends and the Con-



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stitutional are associated with the England of 1793, the Lord Roberts and the Alfred Milner with the South Africa of 1900, and the seven Coronations and the King Edward VII. with the Empire of 1902. In earlier days there was more of a run on the virtues; and among the lodges still existing which date from very long ago, there are such swelling names as the Peace and Harmony, the Honour and Generosity, the Industry and Perseverance, the Virtue and Silence, the Probity and Freedom, the Unanimity and Sincerity, and the Humility with Fortitude, together with the Perpetual Friendship, the Perfect Unanimity, and such a combination of quality with circumstance as the Fortitude and Old Cumberland.—*Westminster Gazette*.

The Duke of Connaught, as Grand Master of English Mark Masons, has appointed Bro. The Hon. George Edward Heneage (brother to the Hon. and Rev. T. R. Heneage, of Spalding,) to be Provincial Grand Mark Master for Lincolnshire in succession to Bro. the Earl of Yarborough, resigned after thirteen years' tenure of the office.

The annual report of the general committee of the Masonic Educational Fund of South Africa states that the support of the Craft during the past year has enabled provision to be made for the education of all applicants, besides enabling the committee to make a considerable increase to the capital account. This result is regarded as very satisfactory, considering the depressed state of trade which has and still prevails in South Africa. The applications for the year numbered 21, bringing up the total children within the influence of the fund to 108—54 girls and 54 boys. During the year 15—namely, 8 girls and 7 boys—have been struck off the roll through having reached the age limit, &c., so that at the end of the financial year 93 was the total strength of the roll. During the year £669 was paid for the schooling of the children.

A meeting of the Educational and General Purposes Committee of the Devon Masonic Educational Fund was held at the Freemasons' Hall, Plymouth, on August 18th, presided over by the Deputy Provincial Grand Master of Devon (W. Bro. F. B. Westlake). The Hon. Treasurer stated that there were now 22 recipients of the fund, and up to the present time subscriptions received for the current year amounted to over £330; a very satisfactory return. On the proposition of W. Bro. Piper, seconded by W. Bro. Broad, and supported by W. Bro. Maitland, it was resolved that a meeting should be held in Plymouth in October for the election of candidates, and that if there were three or more applications, two children, and if less than three applications, one should be elected. A committee was appointed to select from the nominations suitable candidates for application. Those present expressed regret at the intimation that Bro. Turle, P.P.G.D., would not in future attend the meeting as representative of 1402 (Jordan, Torquay), as he was giving place to another Past Master of his lodge. The Chairman, Treasurer, and Secretary paid a tribute to the excellent manner in which Bro. Turle had discharged his duties and the services he had rendered the institution, and hoped that his lodge would again elect him as a representative. A vote of thanks was accorded the chairman.

The Earl of Shaftesbury, Provincial Grand Master for Dorsetshire, will hold a special meeting at Weymouth of his Provincial Grand Lodge on 5th October, to welcome members of the Church Congress who are Freemasons.

An institution that possesses the quality of establishing fraternal relations between men far distant from each other physically, and in mind, as to most concerns far separated, must ever be an object of great interest to human society. That men in vast numbers, differing widely in their preferences for governments and religions, can be, and are, members of a universal society, based upon truth and justice, and, for the beneficent purposes of the Order, made as of one mind, must ever excite grateful remembrances and kindle anew man's faith in the ultimate of humanity. May it not, then, be safely said that society has a larger interest in a rational fraternity of men, based upon religious truth, as our Order is, than now is generally understood? In the present condition of the world's history, Masonry, through the establishment of closer relations between its members the world over, may be consistently made a most efficient help and safeguard to orderly society. It can supplement law and promote justice between men and nations. Within its generous temple there is ever to be found that broad and firm mutual ground upon which different interests of men and clashing policies of nations may meet in safety at least, with ever-increasing promise of dispersing errors and reconciling truths.—*Keystone*.

September 11th saw the completion of the Thames Down River Steamers passenger service—so far as the New Palace Steamers "Royal Sovereign" and "Koh-i-noor" are concerned—for they finished their sailings to Margate, Ramsgate, Deal and Dover on that day. A large number of passengers were on the boats, thus the Company concluded a very successful season.

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Freemasons' Hall.

In connection with the present scheme, sanctioned by Grand Lodge, for the rebuilding of Freemasons' Tavern, the following facsimile reproduction of a portion of the statement of accounts for the building of Freemasons' Hall in 1779, will be of interest to our readers.

IN the Year 1775, Five Thousand Pounds was raised on Survivorship at Five per Cent.; One Thousand Pounds was also borrowed from the Fund of Charity, which, with Gifts and Fees from the Grand Officers and other Brethren, and Subscriptions and Fees from fundry Lodges, enabled the SOCIETY to pay for the Freehold in *Great Queen-street, Lincoln's-Inn Fields*, and the following Tradesmen, &c. on Account of the Building the Hall, to the 4th November, 1779:

The Estate cost, with some Interest		Amount brought forward	—	£. 8222	9	6			
due thereon	— — — £. 3200	0	0	Weeks, Measurer,	—	50	0	0	
Interest to Mr. Lushington	—	131	11	6	Kay, plumbing and glazing	—	21	9	2
Ditto to Messrs. Cox, Sandby, Allen					Horth, Painter,	—	10	15	3
& Bottomley	— — —	100	0	0	Mist, Brazier,	—	17	6	0
Do. to Charity Fund	— — —	80	0	0	Linnell, Carver,	—	19	5	0
Thomas Dight, Carpenter,		1718	14	0	Brookes, Paper-stainer,	—	38	0	9
Alexander M'Kowl, Bricklayer,		1312	6	6	Sparrow, Wire-worker,	—	28	9	0
Richard Cox, Plaisterer,	—	500	0	0	Strickland, Carpenter,	—	20	0	0
John Campion, Smith,	—	306	10	6	Mackintosh & Rose, Chandeliers,	—	222	12	0
J. Underwood & Co. Plumb. & Glaz.		375	0	0	Catton, Painter,	—	15	0	0
Proctor, Painter,	—	331	11	0	Mr. Allen, Solicitor,	—	38	0	0
Hinchcliffe, Stone-mason	—	90	14	0	Insurance	— — —	30	18	0
Roberts, Slater,	—	76	2	0	Dividends	— — —	1000	0	0
Carried up	£. 8222	9	6				£. 9734	4	8

AT an Extraordinary GRAND LODGE, held 21st June, 1779. Proposals were made and agreed to, that a Subscription should be entered into for paying off the Remainder of the Debt contracted by the Building of the Hall; since which Time many Subscriptions have been received; and the following is a General State of the Hall Accounts from that Period. (*See the Proposals at large in the Calendar for 1782 and 1783.*)

1779.	£.	s.	d.	1779.	£.	s.	d.
Nov. 4. To the Night's Collection	55	18	6	Nov. 4. By Bal. due to Treasurer	125	0	1
Sundry Sums received for the				By Cash to Reilly —	7	12	6
Hall, &c. —	72	9	1	Feb. 1. Dividend to Christmas, 1779,	125	0	0
1780. Feb. 2. To the Night's Collect.	36	7	6	Grand Secretary —	3	16	6
April 3. Of Sundries for Hall	84	0	0	April 6. Half Year's Rent for Stables	8	10	0
Of Mr. Reilly for Rent	75	0	0	John Hele, Surveyor —	6	6	0
12. The Collection this Night	100	19	6	Grand Secretary's Bill	4	18	0
Rum from Jamaica —	16	18	3	Sundry Taxes —	75	17	0
Of Sundries for the Hall	35	9	1	May 6. Mr. Bottomley for Coke	0	9	0
Do. Calendars —	33	1	0	Do. 100l. and Interest	108	2	6
Subscription from 38 Gentle-				Mr. Allen 100l. and Interest	108	2	6
men and Lodges, 25l. each	950	0	0	Mr. Sandby 200l. & Interest	216	5	0
Nov. 1. The Collection this Night	57	10	6	Mr. Cox, Interest on 1200l.			
1781. Feb. 7. Do. this Night	68	10	3	one Year and an half to			
Sundries for the Hall	21	0	0	Lady-day —	90	0	0
Carried over	£. 1607	3	8	Carried over	£. 879	19	1

*Cryptic Masonry.**

BRO. Charles K. Francis, P.G.M. of Pennsylvania, contributes an interesting article to the pages of the *American Tyler* for September on Cryptic Masonry, from which we extract the following :—

"When we consider how little has been saved from the consuming hand of time, it is not surprising that no known written records of Freemasonry antedate the Haliwell Manuscript, which is supposed to be of a period not later than the fourteenth century. Naturally, the claim of Freemasonry to great antiquity rests mainly on tradition. Freemasonry has always concealed its mysteries from the public eye, and commits to writing only faint outlines of its work. Along the path of tradition, all history reaches back to early and cloudy periods of doubt and darkness. A certain writer has correctly observed that 'Traditionary tales delivered from father to son, through successive generations, constitute the basis of the first historical records.' Sir John Lubbock said : 'Traditions and myths are of great importance, and indirectly throw much light on the condition of man in ancient times.' (Pre-Historic Times, p. 440.) In the language of another writer, 'Traditions and myths are the raw material out of which many of our goodly garments of modern science and religion are made up.' (Harley's Moon Lore, p. 74.) It is a tradition of Cryptic Freemasonry that, in the work of building the Temple of Jerusalem, King Solomon was greatly aided by Hiram, King of Tyre, as well as by a distinguished architect known as Hiram Abiff, and also that Hiram Abiff was the chief of a society of builders who were employed with the Hebrews in the erection of the Temple. A part of that tradition claims that the builders of the temple received from King Solomon a peculiar form of organization, and that the society thus established maintained its existence, under various conditions, through succeeding centuries, and, in later times, was known by the designation of 'Operative Freemasons of the Middle Ages,' from whom the Speculative Freemasons of the present day claim direct descent. The system of Speculative Freemasonry is of comparatively modern birth, dating from the second decade of the eighteenth century. Prior to that time, there was but one degree in the ceremony of initiation, with a simple form of obligation, a grief prayer, one sign and one password. A few years later the second and third degrees were invented, and about a century and a half ago the Royal Arch Degree came to England from France, where it originated with Scottish exiles who followed to that country the dethroned king of the Stuart dynasty. For many years the Grand Lodge of England refused to recognise the Royal Arch degree as a part of the Masonic system. But about the middle of the eighteenth century, certain persons formed a second Grand Lodge of England, which body appropriated the Royal Arch degree, making, however, certain changes in the ritual, though retaining its distinctive title of Royal Arch. Through the influence of that second Grand Lodge of England, the revised Royal Arch degree became a part of the American system of Freemasonry, that Grand Lodge having established subordinate organizations in this country. In the consideration of the growth of Masonic degrees, it is well to bear in mind the fact that, as the fountain head is the highest point of the great river that broadens and deepens in its onward flow, so the grade of Entered Apprentice is not only the first but also the highest degree of Freemasonry, the origin and source of all other Masonic degrees.

"I have in my possession a copy of an article published in The Public Ledger of Philadelphia (the date of which I neglected to keep), stating that the earliest mention of the existence of Freemasonry on the American continent appears in a letter written to a friend in England in the year 1715 by John Moore, who, at that time, was Collector of the Port of Philadelphia under the English government. In that letter Brother Moore considered the event of sufficient

importance to say that he had spent a few evenings in festivity with his Masonic brethren. (See also Proceedings Grand Lodge of Pennsylvania, 1882, p. 152, and Gould's History of Freemasonry, Vol. IV., p. 424.) That letter is dated two years before the establishment, in the year 1717, of the Grand Lodge of England, the premier Grand Lodge of modern times. At that time America was a peaceful and contented colony of Great Britain. Had anyone then predicted that, half a century later, there would come from the mother country the odious Stamp Act, to be hurled back by the Declaration of Independence, and followed by the fierce Revolutionary struggle, with the birth of this nation of mighty States, he would have been thought a madman. At that time the great cities of Boston, New York and Philadelphia were like the small country towns of the present day. The region west of the Alleghenies, now covered with flourishing cities to the Pacific coast, and rejoicing in all the glories of our twentieth century civilization, was then a vast wilderness where wild Indian tribes roamed at will and fiercely resisted the resolute and fearless colonists who invaded their domain. It is interesting to contemplate the growth of Freemasonry in our land since that early period. It is especially gratifying to consider that, for nearly two centuries, the Craft in Philadelphia have met continuously as they met in the year 1715, and as we meet here to-night, to spend an evening in innocent and fraternal festivity. As Freemasons of Pennsylvania we may rightfully cherish a high degree of pride in the fact that when the genius of Freemasonry crossed the Atlantic, to establish her peaceful empire in the New World, she chose for her first abiding place the City of Brotherly Love.

"In Scotland, called by Bro. Gould 'the most ancient home of Masonic precedent,' there were no warranted lodges prior to the year 1736, and that distinguished historian observes, 'Assemblies of brethren, as formed in Philadelphia, were the only Masonic assemblies existing in that country,' * * * and, 'Such assemblies, though without any other sanction, were not styled irregular when the Grand Lodge of Scotland was erected in 1736, the old lodges (whether off-shoots of Mother Kilwinning, of other ancient courts of Operative Masonry, or simply the results of local combination), uniting to form that organization which has happily continued to this day'; adding, 'Without going back any further than the year 1731, we shall do well to reflect that the sovereignty of grand lodges was then on its trial;' * * * 'In the early days a piece of paper or parchment containing a written or printed authority for certain brethren and their successors to meet, as a lodge was not held in the superstitious reverence with which it afterwards became regarded.' (Gould's History of Freemasonry, Vol. VI, p. 435-6.) No one knows when, or where, Benjamin Franklin was made a Freemason, though his connection with the Masonic Fraternity is one of the uncontroverted facts of history. In 1734, and again in 1749, Benjamin Franklin was Grand Master of Masons in the Province of Pennsylvania, and the first Masonic Book published in America was issued from his printing press. It is a matter of record that on 17th November, 1760, Franklin visited the Grand Lodge of England. (W. J. Hughan in 'Keystone' Philadelphia, 28th September, 1889.)

"The origin of most of the Masonic degrees is involved in obscurity, and as yet, no one has been able to fix the date of the introduction, or invention, of each degree. No one knows when, or by whom, the Old Lodges were established that, in the year 1717, united to form the Grand Lodge of England, the premier Grand Lodge of the world. At that time all of Freemasonry was confined to a single degree. Until near the close of the eighteenth century, all Masonic degrees were conferred under the authority of the lodge warrant. Individual Freemasons united to form lodges, and lodges combined to form Grand Lodges. In

* From an address delivered at the recent semi-centennial anniversary of the Grand Council of Pennsylvania.

process of time Royal Arch Masons organized chapters, and Royal and Select Masters established councils, with their own distinctive forms of ritual and government. Not until the year 1824 was the present Grand Holy Royal Arch Chapter of Pennsylvania established, and the chapter degrees in Pennsylvania released from the jurisdiction of the Grand Lodge; and, as late as the year 1853, the Knight Templar Degree was conferred under the authority of the warrant of Franklin Lodge, No. 134, of Philadelphia. In 1854 a grand encampment of Knights Templar was organized 'under and by virtue of the power and authority of the R.W. Grand Lodge of Masons in and for the Commonwealth of Pennsylvania and Masonic Jurisdiction,' and not until the year 1857 did the Grand Lodge renounce its authority over the Knight Templar Degree. (See Proceedings Grand Commandery of Pennsylvania.) It will thus be seen that our present system of Freemasonry did not come at once into being, as Minerva is said to have sprung full-armed from the head of Jupiter, but it is the result of a slow, yet steady, process of development covering a period considerably more than a century. Thus have been formed Grand and subordinate bodies in the three departments of the system called 'Ancient Craft Masonry,' embracing the lodge, chapter and council. As stated by that greatest of American Masonic scholars, the late Albert Pike, 'Royal Arch Masonry separated itself from Blue Masonry, organized itself, invented three new degrees and commenced an independent existence. The Royal and Select Masters formed themselves into councils and, after a time, they too organized themselves into grand councils and claimed an independent existence. Time has created these distinct organizations. Masonry divided itself into different rites and jurisdictions, each with its own train of degrees, as peoples organize themselves into political communities. Time has confirmed each in its respective possessions, and prescription has ripened possession into title.' (Proceedings Grand Chapter, Arkansas, 1853.)

"Our learned Companion, William J. Hughan, of England, says that 'Cryptic Freemasonry has been worked in England more or less regularly for over a century, in fact from about 1760.' (History of Freemasonry and Concordant Orders, p. 670.)

"I am pained to observe a movement in progress among the Craft to undermine the foundations on which our fathers reared the glorious structure of Freemasonry. There are some who teach that the birthplace of Freemasonry was not on the soil of Palestine, sacred alike to Jew and Gentile, but on the marshy banks of the river of Egypt. Take Hamlet from the play of Hamlet and what is left? Blot out Jerusalem, the Temple and the Sacred Scriptures from Freemasonry and what remains? Was Egypt the cradle of the Craft? Egypt! the land denounced in Scripture as the basest of the kingdoms? Egypt! that groaned for ages under the iron hand of caste? Egypt! whose pyramids, temples and tombs are but the mighty monuments of a despotism that deemed the lives of millions as only fit to feed the vanity of a king and the superstition of a priest? Egypt! whose symbols of Deity were birds, bugs, bulls, crocodiles, cats, dogs and snakes? How could the genius of Freemasonry live for a moment in such an atmosphere of tyranny and degradation? Perish the thought! Shall we hurl King Solomon from his throne and place thereon the hawk-headed Osiris? Shall we cast from our altars the Sacred Scriptures and put in their place Egypt's Book of the Dead? Say rather, 'If I forget thee, O Jerusalem, let my righthand forget her cunning, and may my tongue cleave to the roof of my mouth.' Remember the debt of gratitude the world owes to the Hebrew race. Greece honored Phœnicia as the mother of her alphabet, but the Phœnician alphabet was the child of the Hebrew. To the Hebrew race we owe not only our letters, but our laws, our literature, our religion and our Freemasonry. All jurisprudence rests on the foundation of the Ten Commandments and the beginnings of authentic history are in the Book of Genesis. We have reason to believe that the earliest Greek poets and the wise Greek philosophers, even Plato himself, drew their inspiration from the Hebrew Scriptures. When a few wretched huts alone rose from the Seven Hills of Rome, and Greece still wore the garments of barbarism, the glorious Temple of King Solomon glittered in the sunlight, and Jerusalem rejoiced in the golden age of her history. I am proud to think that our Masonic tree sprang, not from the sliny shores of the Nile, but from that sacred mount where dwelt for ages the oracles of God."

A Short History of the Lodge of Emulation, No. 21.

(By HENRY SADLER, Sub-Librarian to the Grand Lodge of England.)

MEETING PLACES OF THE LODGE.

The Griffin, Newgate Street, 1723—1728.

NO better authority could possibly be required as to the nature of the Griffin, or Griffon, than that of Mr. Weller, senior, of Pickwickian fame.* But with regard to the particular Griffin, whose abiding place was in Newgate Street during the early part of the 18th century, very little seems to be known. The recognised authorities on old London taverns make no mention of the house, although several other "Griffins" are noted.

Still, as the first known home of this lodge, it seems to merit something more than a passing mention, although I fear it can have little else under existing circumstances.

The sign was probably suggested by the supporters of the City Arms, which, as is generally known, are two Griffins. Judging from the apparently short time the lodge was there, and the fact of no other lodge having been known to meet at the house, the masonic accommodation or the treatment of the landlord, doubtless, left something to be desired.

* "Wot's the good o' callin' a young 'ooman a Venus or a angel, Sammy?"

"You might just as well call her a Griffin, or a Unicorn, or a King's Arms at once, which is werry well known to be a col-lection o' fabulous animals," added Mr. Weller."

The Green Dragon, Snow Hill, 1728—1730.

This sign bears a strong family likeness to the one previously referred to, although the animal appears somewhat less pugnacious. Another lodge was held, presumably at the same house, in 1740, which is described as *The Griffin*, in Lane's *Masonic Records*. It would seem that both animals were considered identical by the writer of the Grand Lodge minutes of December 19th, 1727, as he gives the lodge as at *The Green Dragen*, Newgate Street.

The Crown Tavern, Snow Hill, 1730—1732.

As this appears to be the only lodge held at the above house, we may assume that it was not suitable for Masonic purposes.

The Queen's Arms, Newgate Street, 1732—1735.

This house, or another bearing the same name, was in existence down to 1868, when it was No. 70, and was demolished to make way for the General Post Office extension. Although this lodge was the first to hold its meetings at this establishment, it was by no means the last, seven others having found quarters there at different periods down to 1831.

The Mourning Bush, St Martin's Le Grand, 1735—1765.

We now come to what was probably the most interesting, if not the oldest, of all the homes of the Lodge of Emulation, and, moreover, the one from which its first name was derived. The accompanying prints, reproduced from a pamphlet entitled, *Illustrations of the Site and Neighbourhood of the New Post Office, etc.*, by Mr. William Herbert, 1830, will show what the house was like during the thirty years this lodge was held within its portals, and also how it appeared at the time of publication. It is still in existence, under the name of *The Raglan*, but the frontage is not quite the same as represented in 1830.

A volume might be written about this old house, but we must content ourselves for the present with the following quotation from *Clubs and Club Life in London*, by Mr. John Timbs, F.S.A. :—

"Far more celebrated was the Mourning Bush Tavern, in the cellars of which have been traced the massive foundations of Aldersgate, and the portion of the City Wall which adjoins them. This tavern, one of the largest and most ancient in London, has a curious history.

"The Bush Tavern, its original name, took for its sign the Ivy-bush hung up at the door. It is believed to have been the house referred to by Stowe, as follows:—'This gate (Aldersgate) hath been at sundry times increased with building; namely, on the south, or inner side, a great frame of timber (or house of wood lathed and plastered), hath been added and set up containing divers large rooms and lodgings,' which were an enlargement of the Bush. Fosbroke mentions the Bush as the chief sign of taverns in the Middle Ages (it being ready to hand), and so it continued until superseded by 'a thing to resemble one containing three or four tiers of hoops fastened one above another with vine leaves and grapes richly carved and gilt.' He adds: 'The owner of the Mourning Bush, Aldersgate, was so affected at the decollation of Charles I. that he painted his bush black. From this period the house is scarcely mentioned until the year 1719 when we find its name changed to *The Fountain*, whether from political feelings against the then exiled House of Stuart, or the whim of the proprietor, we cannot learn; though it is thought to have reference to a spring on the east side of the gate. . . . Twenty years later, in a large plan of Aldersgate Ward, 1739-40, we find the *Fountain* changed to the original *Bush*.* The Fire of London had evidently, at this time, curtailed the

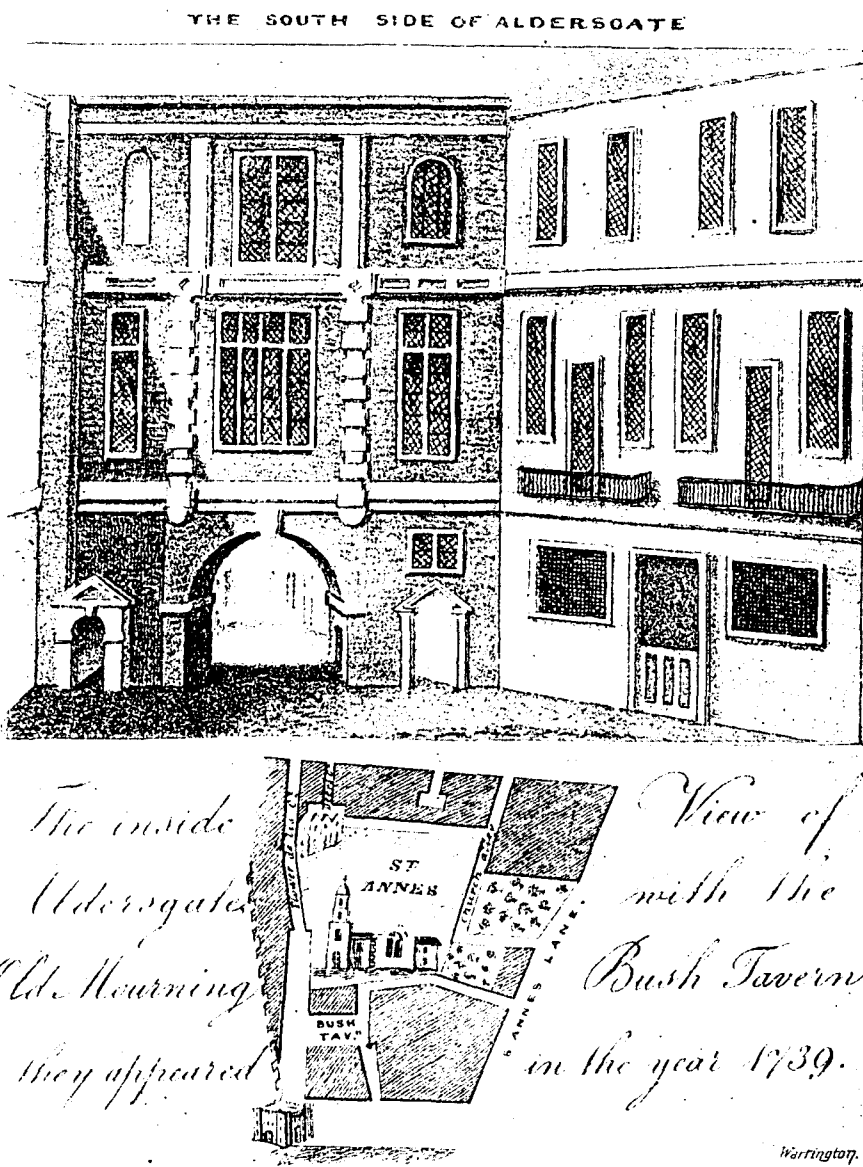
ancient extent of the tavern. The exterior is shown in a print of the South side of Aldersgate; it has the character of the larger houses built after the Great Fire, and immediately adjoins the gate. The house was refitted in 1830. In the basement are the original wine vaults of the old *Bush*; many of the walls are six feet thick, and bonded throughout with Roman brick."

Mr. William McMurray, Parish Clerk of St. Anne and St. Agnes, the parish in which this tavern is situated, says, "The parochial records of the 17th century contain many references to the tavern. It is curious to note, however, that, at any rate as far as the period 1680-1700 is concerned, it is not once referred to as the *Mourning Bush*, but always as 'The *Fountain* next Aldersgate.' The reason for these references is that the parish dinners were held there at this time." Mr. McMurray has in hand the compilation of a history of the

parishes with which he is officially connected, and I am indebted to him for putting me on the track of the two views of *The Mourning Bush* here reproduced.

Aldersgate was sold by the civic authorities in April, 1761, and was shortly afterwards demolished. The site of the old gate is now partly occupied by No. 62, on the East side of St. Martin's Le Grand, the former *Mourning Bush Tavern* being No. 61. In 1856 the name of the house was changed to *The Lord Raglan*, in memory of the Commander-in-Chief of the British Army in the Crimea, who died at his post in 1855.

Several other Masonic lodges have held their meetings at *The Mourning Bush*, the last being the Strong Man Lodge, No. 45, 1831-34. As I shall have occasion to refer to this celebrated old house during my examination of the lodge records I will now pass on to its next meeting place.



FROM A PRINT IN THE GUILDHALL LIBRARY.
Photographed by permission of the Library Committee of the Corporation of London.

The Feathers, Cheapside, 1765—1769.

Very little is known of this house in connection with the Craft. Another lodge was held there in 1762-1768, but I can find no mention of it as a Masonic meeting place after 1769.

The Paul's Head (or *St. Paul's Head*), Cateaton Street, 1771-1800.

This house is mentioned in *The History of Signboards* as having been the home of a literary club about 1820; but it was evidently popular amongst the fraternity, lodges having held meetings there as far back as 1753, the last, however, was the Lodge of Emulation. I may mention, although probably it is hardly necessary, that the name of the house was derived from St. Paul, the Patron Saint of London. The derivation of the name of the street is less easily explained, I am, however, of opinion that it has no reference to our friends the "pussies,"—although, according to Stow,

* The Grand Lodge records show that the house was known as *The Mourning Bush* in 1735, although in the minutes of the 24th June it is, by a clerical error, described as the "Burning Bush, Aldersgate," but is correctly reported at the next meeting.

it was originally "Catte Street, corruptly called Catteten Street"—but that it probably took the name from one of its early residents, or the owner of the property on which it was situated. In 1845 the name was changed to Gresham Street.



VIEW OF THE MOURNING BUSH TAVERN IN 1830.
Photographed from a print in the Guildhall Library.
By permission of the Library Committee of the Corporation of London.

The Antwerp Tavern, Threadneedle Street, 1800-1815.

In the early part of the 18th century there were two taverns bearing this name used for masonic purposes, both being situated in the same neighbourhood—one known as *The Old Antwerp Tavern* behind the Royal Exchange, at which a lodge was held from 1736 to 1741, and the other as *The Antwerp Tavern, Threadneedle Street*.

I can find no trace of the former in our Lists of Lodges after 1741, but the latter, which appears to have been the more popular, was in use for masonic meetings from 1733 up to 1818. The last lodge to meet there was the present Albion Lodge, No. 9.

The George and Vulture Tavern, Cornhill, 1815-1845.

This house was not situated in Cornhill proper, although it is so described in the Lists of Lodges. It was No. 6, George Yard, Lombard Street, and was accessible from Cornhill by way of St. Michael's Alley and sundry other passages. The Lodge of Emulation appears to have been almost the first to discover its merits as a house of masonic entertainment, and to have had the place to itself for several years.

Two other old lodges (now extinct) were held there in the latter part of the 18th century, but only for a year or two. From about 1825 to 1855 it was by far the most popular masonic house in the City, upwards of forty regular masonic bodies being located there during various periods. In 1855, owing to the bankruptcy of the proprietor, there was a sudden exodus of all the lodges and chapters from this house, some of them experiencing considerable difficulty in recovering their property which had been seized on behalf of the creditors.

The learned authors of *The History of Signboards* having failed to account for the strange conjunction of the George and Vulture as a tavern sign I shall make no attempt to do so.

Of Georges and Dragons, and Georges minus the Dragons, we have abundance, and can easily account for their origin, but the George and Vulture is comparatively rare, although there are two other houses still bearing the name in the metropolis.

It is quite clear that the house now under notice is the lineal descendant of a long line of ancestors reaching back to mediæval times, for Stow, writing in 1598, of Lombard Street, says, "Next is a common hostelry for travellers called the George, of such a sign." He also refers to it as having been the London lodging of Earl Ferrers in the 12th century. As a matter of opinion I suggest that the sign of the house was originally *The George*, and that the Vulture was added probably about the middle of the 18th century to distinguish the house from another "George" in the same neighbourhood. In 1767 a lodge, No. 409, was constituted at *The George*, in

George Yard, Lombard Street, and doubtless this was the house, or one on the same site, subsequently known as *The George and Vulture*. Whether or no, it must have formerly been a place of considerable magnitude and importance, the present George Yard having probably formed a part of the original establishment. Its connection with Freemasonry apparently ceased in the year 1855.

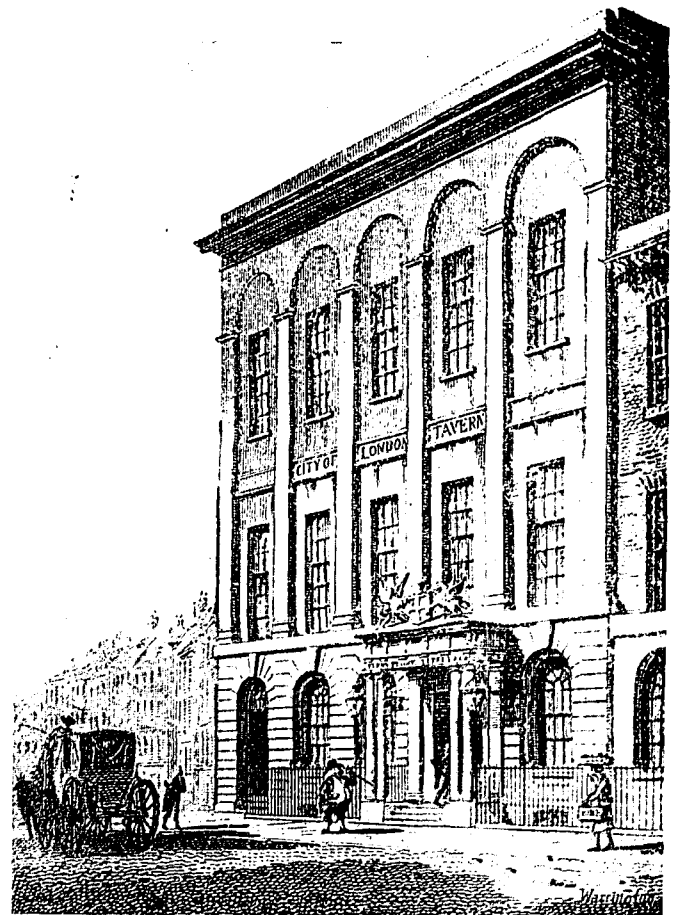
The City of London Tavern, Bishopsgate Street, 1773 and 1845-1846.

This celebrated house, better known as *The London Tavern*, was built in 1767-1768 on the site of the old *White Lion*, destroyed by fire in 1765.

The first lodge to hold its meetings at this subsequently popular masonic home was the Lodge of Emulation, as far back as 1773, six years prior to its amalgamation with the Mourning Bush Lodge. In 1812 the Moira Lodge took up its quarters there and was followed by some dozen or so other lodges and chapters. In 1845 the Lodge of Emulation returned to its old love, but for some, doubtless, good reasons only remained there for about two years. In 1876 the house was demolished, the premises having been acquired by the Royal Bank of Scotland, now occupying the site.

The Albion Tavern, Aldersgate Street, since 1846.

I can say very little as to the early history of this well-known and deservedly popular house of entertainment, the authorities I have been able to consult being provokingly silent with regard to the history of the building, although cordially unanimous in praise of its wines and *cuisine*. It



THE CITY OF LONDON TAVERN, BISHOPSGATE STREET, 1768-1876,
THE MEETING PLACE OF THE LODGE OF EMULATION, 1773-1780
AND 1845-1846.

seems to have been a kind of sister establishment to the house last mentioned, being under the same proprietorship for many years—the London Tavern Company—and enjoying similar patronage both general and masonic.

The United Lodge of Prudence, No. 83, was the first lodge to settle at *The Albion*, in the year 1822, followed by



Warrington.

THE ALBION TAVERN, ALDERSGATE STREET.
THE MEETING PLACE OF THE LODGE OF EMULATION
SINCE 1816.

the Shakespeare Lodge, No. 99, in 1823, the Caledonian Lodge, No. 134, in 1845, and the Lodge of Emulation, No. 21, in 1846.

A notable feature in this connection, and one that speaks highly for the management of the house and the treatment of its customers, is the evident reluctance of the lodges to change their quarters, having once settled at *The Albion*. So far as I can learn there have been, since it was first known as a masonic house, twenty-six lodges held on the premises, not to mention Royal Arch Chapters and other bodies appertaining to Freemasonry, and in view of the inducements held out by various new establishments in the West End, it is, to say the least of it, somewhat remarkable that nineteen lodges still assemble there regularly.

A few words here with reference to the lodge from which the Lodge of Emulation derived its present name may not be out of place. This lodge was constituted 11th April, 1767, at *The Constitution Coffee House*, in Bedford Street, Covent Garden, as No. 390, hence, during the first three years of its career, it was known as the Constitution Lodge. In 1770 it was removed to *The Guildhall Coffee House*, now known as *The Guildhall Tavern*, where it adopted the title of The Lodge of Emulation. In 1771 it was removed to its near neighbour, *The Paul's Head* in Cateaton Street, already noticed, and in 1773 to *The London Tavern*, Bishopsgate Street. In 1780 it was united with the Mourning Bush Lodge, No. 13, full particulars of which important event will be given at a later stage. *The Constitution Coffee House* of 1767 was an old house standing near the gate of St. Paul's Church, Covent Garden. It afterwards became known as *The Constitution Tavern*, noted as the resort of men of letters, for its late hours, and sundry other peculiarities duly chronicled by Timbs in *Club Life in London*. The place seems to have subsequently descended to the level of an ordinary public house, and as such was carried on until about twenty years ago when the premises were rebuilt and are now occupied as business offices.

(To be continued.)

CUSTARD WITH FRUIT



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